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MONTANA EDITION

FEBRUARY 1956



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The Church School
Missionary Offering

An Anthology of Lenten Essays

Edited by the REV. MARTIN CALDWELL

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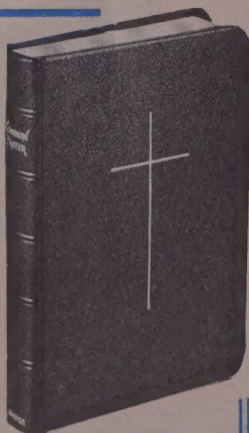
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FORTH

FEBRUARY, 1956

DEACONS ORDAINED PRIESTS



ORDINATIONS in Missoula. Left to right: The Rev. Thomas W. Bennett, the Rev. Kenneth H. Okkerse, Bishop Daniels, the Rev. Robert L. Bettinger, and the Rev. Hanford L. King, Jr.

The Rev. Robert L. Bettinger, vicar of St. Matthew's Mission, Glendive; and the Rev. Kenneth H. Okkerse, curate of the Church of the Holy Spirit, Missoula, were ordained to the priesthood on the Feast of St. Thomas, Wednesday, Dec. 21, in the Church of the Holy Spirit, Missoula, by the Rt. Rev. Henry H. Daniels, Bishop of Montana.

The Rev. Thomas W. Bennett presented Mr. Okkerse and the Rev. Hanford L. King, Jr., presented Mr. Bettinger. The Rev. Robert C. Rusack preached the ordination sermon. The Rev. S. Allen Watson, vicar of St. Agnes' Church, Sandpoint, Idaho, was Litanist; the Rev. John G. Hay, vicar of St. Paul's Church, Virginia City, was Episteler; and the Rev. James C. Holt, rector of St. John's Church, Butte, was Gospeller.

Following the service, the clergy and their wives were guests of the parish at luncheon in the parish house.

The two ordinands celebrated the Holy Communion for the first time at the eleven o'clock service on Christmas Eve at their respective churches.

Youth Meet in Annual Diocesan Convention

Scores of Episcopal youth met in Billings during the Christmas holidays for the Second Annual Youth Convention of the Diocese. From the evening of Dec. 28 to the morning of Dec. 30, delegates were kept busy by a program of worship, discussion, business sessions and recreation.

Theme of the discussion sessions was "The Family." Bible study on this topic was lead by the Rev. Jackson Gilliam, and a question box session was led by the Rev. Hanford L. King, Jr.

The worship schedule included daily Morning and Evening Prayer,

Bishop Noland's Message

As you know already, Bishop Noland has declined his election as Bishop Coadjutor. In addition to his telephone message, he wrote:

The decision which I announced to you Saturday was as difficult as any I have ever made. My wife and I both fell in love with Montana, with the grandeur of the country and with the dry, cool air. The words we have heard about the warmth of western hospitality were not exaggerated.

As I intimated to you, my problem was giving up the job I already have in Louisiana. This I could not decide to do. We have to be true to whatever light is vouchsafed us, and this seemed the best inspiration I had. . . .

Please tell our friends in Montana how sorry I am not to be able to come and cast my lot with such a delightful people. My prayers are with you as you continue the search for the right man for this very important office.

Holy Communion, noontime devotions, and Communion preparation. A large amount of youth participation in the leadership of worship was a feature of the Convention.

Principal points of business taken up were the Flathead campsite and the organization of a diocesan YPF council. Delegates expressed the hope that the senior camp this year would be a combined work and study camp at the Flathead site. Bob Spear presented a report on a survey of diocesan youth organizations, and this led to the organization of

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Annual Youth Meeting

continued from page 1

a diocesan YPF council, consisting of two representatives from each parish and mission. Bob Spear was elected chairman of the council, and Terry Irving was elected secretary.

Recreation was organized by the youth of St. Luke's Church, Billings. Guilds of St. Luke's and St. Stephen's provided the meals for delegates, and housing was provided by Billings parishioners.

The Rev. Douglas Beauchamp, diocesan youth director, was in charge of the Convention. Assisting the Rev. George T. Masuda, host rector, was a committee under the chairmanship of Janet Myers, with Sarah Pollard as co-chairman. J. C. Thompson of Billings was adult advisor.

A large number of clergy, including the Bishop, took part in the convention.

Study Material Available For Missionary Offering

Many new materials are now ready for use with the Church School Missionary Offering (see February FORTH). A brochure has already been mailed to clergy and other church school leaders. After describing in detail the needs in the three areas which will be aided by the Offering, the brochure goes on to say:

"The ability of your Episcopal Church to 'strike with power' in these areas of urgent need depends entirely on you and other clergy and church school leaders like you. While the resources will come from church school pupils it is through you that the need will be presented to them. There is no doubt that this need can be dramatized to children and young people in a way which will capture their imagination. To help you make this the most successful Church School Missionary Offering in history, a wide range of aids have been prepared . . . most of which are available free":

Two posters.

Two 50-frame filmstrips, *Power Unlimited*, on the Church in the Columbia River Empire, and *Liberia: Land of Promise*.

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The Bishop's Record

continued from page II

Hanford King, Jr., who then proceeded to drive us to Helena.

A dinner honoring our guests was given at the Montana Club, attended by local people and a number of clergy families from neighboring towns. This was followed by a well-attended reception in the parish hall of the Pro-Cathedral, given by the various guilds.

Dec. 9. The Bishop and Mrs. Noland left by plane for their home in Louisiana.

Sunday, Dec. 11. ST. LUKE'S, BILLINGS. Celebrated Holy Communion at the Corporate Communion for men. Commissioned thirteen lay readers. After breakfast, made an address to the men on the meaning of Advent. Was driven quickly to St. Stephen's Congregation where I preached a sermon. Returning to St. Luke's, I confirmed a class and preached. Attended coffee hour. Took bus for Great Falls, arriving at midnight.

Dec. 12. Took train for CHRIST CHURCH, KALISPELL. Confirmed a class and preached. Met with the congregation at a reception afterwards.

Dec. 13. Took the early bus for home.

Dec. 16. ST. JAMES', DILLON. Confirmed a class of young people, all but one being from surrounding ranch families. The ladies served a nice tea after the service.

Sunday, Dec. 18. ST. JOHN'S, BUTTE. 8 a.m. Celebrated Holy Communion. 9 a.m. Gave an instruction at the family Eucharist. Spent half an hour with the confirmation class. 11 a.m. Confirmed a class and preached on the Epistle for St. John the Evangelist's day. Attended coffee hour. Confirmed a boy detained at home by an accident. Lester E. Van Alstyne then drove me to Anaconda. ST. MARK'S, ANACONDA, 6 p.m. Con-

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Thanksgiving Thanks

AMONG the many things for which I can be thankful as Bishop of this Diocese is the generous cheque sent me once again by the diocesan Woman's Auxiliary on the eve of Thanksgiving Day.

This \$350 is indeed most welcome and I hardly know how I could get along without it. My sincere thanks to each of you and also, added thanks to District I for the added amount of \$21.45.

HENRY: BISHOP OF MONTANA

World Day Of Prayer To Be February 17

One Flock, One Shepherd, is the theme of the World Day of Prayer, Friday, February 17, sponsored by the General Department of the United Church Women of the National Council of the Churches of Christ.

Held on First Friday in Lent

Held annually on the first Friday in Lent, the World Day of Prayer in 1955 was observed in twenty thousand communities in the United States and in 134 countries around the world. Its stated purpose is to "unite all Christians in a bond of prayer, to give individuals an opportunity to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will."

Services Begin on Islands

Services begin on the Tonga Islands, where Queen Salote leads her devout subjects in prayer, and continue throughout the day, closing on St. Laurence Island, Alaska.

The World Day of Prayer offering is divided between domestic and overseas co-operative missionary projects supervised by the National Council of Churches. Without this offering, the interchurch ministries in the United States, Alaska, and Puerto Rico could not be continued; about fifty per cent of their budgets come from this offering. These projects include:

Religious activities for five thou-

continued on page VI

More Montana news follows page 32 of FORTH



Seabury books

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The Church for You

By H. ROBERT SMITH. Foreword by the Rt. Rev. Norman B. Nash. To help the newcomer feel at home — a step-by-step introduction to the Episcopal Church and its services. In a lucid, appealing fashion it takes the reader through the services as found in the Prayer Book, explaining its uses, and the role of the Bible, the Litany, and the Creeds. An excellent book for confirmation classes and study groups. Paper. \$1.35 February 16

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Turning the Pages

FOR more than half a century the Editors of FORTH have designated the issue nearest the beginning of Lent as a special number dedicated to the children's Church School Missionary Offering. In this issue, again, we try to interpret the objectives of this year's Missionary Offering to the parents and church school leaders of our boys and girls.

The Church School Missionary Offering was given a new importance by the recent General Convention. At the meeting in Honolulu it was decided that this offering should no longer be counted toward the General Church quotas but shall be allocated solely to specific advance missionary projects at home and overseas.

The National Council at its December Meeting took the first step toward implementing this decision and approved three projects as objectives for the 1956 Offering (See Presiding Bishop's statement, page 7).

As this issue of FORTH goes to press a brochure for clergy and other church school leaders is being mailed. After detailing the needs in these three areas this brochure goes on to say:

"The ability of your Episcopal Church to 'strike with power' in these areas of urgent need depends entirely on you and other clergy and church school leaders like you. While the resources will come from church school pupils it is through you that the need will be presented to them. There is no doubt that this need can be dramatized to children and young people in a way which will capture their imagination. To help you make this the most successful Church School Missionary Offering in history, a wide range of aids have been prepared . . . most of which are available free:

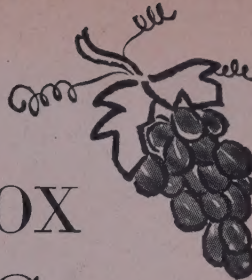
Two posters.

Two 50-frame filmstrips, *Power Unlimited* on the Church in the Columbia River Empire and *Liberia: Land of Promise*.

A long playing record narrated by children for children on the needs of the Church in the three areas.

continued on page 4

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The Fox and the Grapes

Nearly everybody knows this one—the story of the half-starved fox who kept jumping in vain for the grapes, finally gave up in disgust, and stole away snarling that they were all sour anyway.

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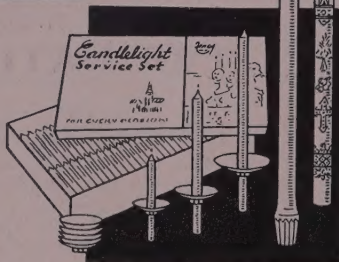


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FORTH

VOL. 121 No. 2

FEBRUARY 1956

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FORTH

FEBRUARY 1956



THE COVER. Through the Church School Missionary Offering, symbolized by Mrs. Steve Simon's Church Photography Contest prize-winner, children will participate in the Church's Program in Liberia, the Columbia River Basin, and among the Indians of the United States.

Alaskan Cruise



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Turning the Pages

continued from page 1

Maps in full color on both the Columbia River basin and Liberia.

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Litany for use at family services, and a Prayer Card for Home Use.

FORTH for February, as in former years, again makes copies of this issue available at special rates to the boys and girls of our church schools. Church schools or individual classes interested in increasing their Offering through the sale of the Magazine should write for further information to the Business Manager, FORTH, 281 Fourth Avenue, New York 10, N.Y.

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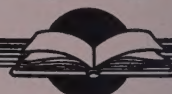
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READ A BOOK



Reviewed by
CHAD WALSH

Each year the Religious Publishers Group issues a list of suggested Lenten reading. This year the compilation was entrusted to an individual rather than a committee. The individual chosen was the Rev. Chad Walsh, Associate Professor of English in Beloit College and assistant minister of St. Paul's Church, Beloit, Wisconsin. Professor Walsh himself is the author of the current Harper Book for Lent, Behold the Glory (\$2) and many other well known books including: Stop Looking and Listen: An Invitation to the Christian Life; C. S. Lewis: Apostle to the Skeptics; and Campus Gods on Trial.

LENT is traditionally a time for deepening one's sense of God and His presence. Books can be powerful aids. The book that helps one man may not help another, but I can personally testify that all those I have chosen have been meaningful and enriching to me. In gratitude to the men and women who wrote them, I list them for you to consider:

Benefits of His Passion by C. H. Dodd (New York, Abingdon. \$1). A simple, direct, and deeply moving book on the meaning of the Crucifixion and the Resurrection.

The Bible Speaks to You by Robert McAfee Brown (Philadelphia, Westminster. \$3). Dr. Brown does hand-springs and cartwheels to make the reader sit up and pay attention. If you consider the Bible nothing but a succession of dull genealogies, read this book. It is an enthralling and readable guide toward understanding the Bible from the inside.

A Diary of Readings by John Baillie (New York, Scribners. \$2.50). I am usually unimpressed by books that offer a page a day for 365 days, but

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"IF THAT'S OBSERVING LENT, COUNT ME OUT!"



To Strike With Power in Strategic Areas In the United States and Overseas

THE recent General Convention provided that "the Church School Lenten Mite Box Offering shall be allocated solely to specific projects of Advance Work in the Overseas and Missionary Districts of the Church." In accordance with this direction of the Convention, the National Council at the December meeting approved three such projects:

1. Advance work in the Columbia River area, largely situated in the Missionary District of Spokane;
2. Further progress in our Indian Field in the Missionary District of South Dakota; and
3. Projects in our overseas Missionary District of Liberia.

These actions have created considerable discussion through the Church. The General Convention has made an important and I believe, wise decision. But I rest this appeal not upon authority but upon the tremendous need and opportunity in the Missionary Field. Furthermore, I believe that asking our church school pupils to give to definite projects has great educational and inspirational value. Every cent given will go directly to the field as any promotional costs have been provided for in other ways.

There are many opportunities throughout the world but of necessity we could not choose them all. If this venture is successful, other advance projects will be chosen in succeeding years.

The Columbia River area, known as the Inland Empire, is in process of transformation due to water and electric power. Hundreds of thousands of acres are opening for settlement and thousands of men, women, boys and girls are moving in. Now is the time to strike with power. Tomorrow will be too late. Let us establish the Church now. The Indian field, as well as Africa, is greatly in the public eye. The Indian, amid changing conditions needs help now. Africa is one of the great strategic areas in the world as we all know.

Here is a plan which enables our church schools to make a definite and significant contribution. I ask the support of all.



The Rt. Rev. Henry Knox Sherrill
Presiding Bishop

Henry K. Sherrill

PRESIDING BISHOP

YOUR CHURCH IN THE NEWS

● Parishioners of St. Andrew's Cathedral, Singapore, observed a Malayan harvest festival this past fall by making offerings of local products—raw rubber, tin, palm oil, nuts, and rice—to be sold for the benefit of St. Andrew's Mission Hospital.

Previous harvest festivals had preserved an English flavor. This was St. Andrew's first true festival of thanksgiving for what Malaya produces.

● The Very Rev. Sturgis L. Riddle, Dean of the American Pro-Cathedral in Paris, represented the Presiding Bishop and the Rt. Rev. Stephen E. Keeler, Bishop in Charge of the American Churches in Europe, at the rededication of the chapel in Lambeth Palace, London. The chapel, which has been the residence of the Archbishops of Canterbury since the fourteenth century, was damaged severely during World War II. Its restoration now is complete, and furnishings have been provided through contributions by the Churches of the Anglican Communion. A new organ is the gift of the bishops of the American Church.

● In a recent letter, the Rt. Rev. Lakdasa De Mel, Bishop of Ceylon said, "January, 1956, is to be a memorable time for us in Ceylon, when the General Council of the Church of India, Pakistan, Burma and Ceylon will meet here. I am taking the opportunity of asking the Metropolitan to consecrate those parts of the new Cathedral Church of Christ the King at Kuran-gala, which have been built in the last two years. Ninety-nine per cent of the money has been locally raised. We shall go on to complete the nave, the foundations of which are already completed."



CHURCH FAMILY, tools in hand, is ready to work as a family to bring church to its immediate vicinity in Simsbury, Conn. St. Alban's congregation, organized a year ago, worships in a school gymnasium. Diocese of Connecticut's children's and men's Advent Offerings both are helping the missionary effort to build Episcopal church in area previously unserved by any Christian body.

● The Protestant Episcopal Cathedral Foundation, Washington, D.C., has adopted a four-year program for complete removal of all racial barriers at the schools under its direction: the Beauvoir Elementary School, St. Alban's School for Boys, and the National Cathedral School for Girls.

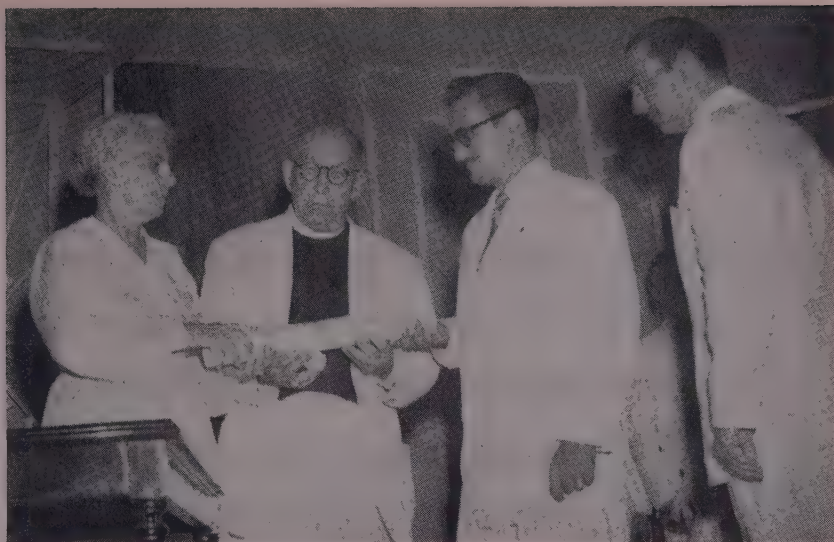
Integration was started on a limited basis in October, 1952, with the announcement that children would be admitted to first grade classes at Beauvoir thereafter, without discrimination as to race or color.

Under the new integration schedule, Beauvoir will start this term to admit qualified students to any grade. The other two schools will follow the same policy, beginning in September, 1956. Boarding departments will be opened to students of all races not later than September, 1958.



PARTIES in refugee camps were sponsored recently by the World Council of Churches in Belgium, France, Greece, and other countries, bringing joy to homeless children

• The Rt. Rev. Karl Morgan Block, Bishop of California, has received the decoration of Commander of the British Empire for his services to the cause of Anglo-American understanding through continual hospitality to British troops and seamen stopping in California ports.



DIPLOMA is received by the Ven. Ramon C. Moreno and Mrs. Moreno from president of Lions Club, Moron, Cuba, in recognition of outstanding service to community for twenty-five years



INSIDES on outside, seventy-seven-year-old School of Theology Building at University of the South, Sewanee, Tenn., is readied for renovation to be aided by Builders for Christ

• Moving St. Thomas' six mission buildings a mile across the soggy tundra to a new location in the village of Point Hope, Alaska (FORTH, January, 1955, page 8) has been accomplished after a year's delay and despite multiple frustrations caused by frontier conditions. Both the church and the parish house had to be cut into three sections to be moved on a sled made of giant timbers which were shipped from Oregon and floated ashore. The only tractor available within five hundred miles was borrowed for the engineering projects.

Previously parishioners had been

forced to walk more than a mile through drifts, often in snow charged Arctic blizzards, to attend services in the church, a mile northeast of the village. Whale jawbones, set upright at frequent intervals, marked the route so that people could find their way through the blowing snow. Having church services in the village for the first time in sixty-five years more than compensated for disappointments during the difficulties of moving. One of the women in town, when she saw the church inching to its destination, laid down what she was doing and came out to work in the mud side by side with the men

until the church reached its new site. This was her church and she wanted to have a part in getting it where it belonged.

A church council finance committee now handles most of the mission funds. At first, the members got a thrill out of "making checks," but now they handle the payroll with assured efficiency.

The first polar bear of the season has been shot, the ocean is now frozen over, and the winter routine has begun.—THE REV. ROLAND J. COX, Missionary-in-Charge, St. Thomas' Mission, Point Hope, Alaska.



CHAPLAINS and women workers meet at Seabury House, Greenwich, Conn., to discuss the Church's ministry to Negro students. The Bi-Racial Committee on Negro Work also met recently at Seabury House, bringing together bishops, priests, and laymen, both Negro and white from both North and South, for consideration of the Church's entire ministry to the Negro.

EDUCATION WITH EXTRAS FOR THE YOUNG INDIAN

THREE CHURCH INSTITUTIONS IN SOUTH DAKOTA
OFFER INDIAN STUDENTS LIFE IN CHRISTIAN COM-
MUNITY: ST. MARY'S SCHOOL FOR INDIAN GIRLS,
SPRINGFIELD, HARE SCHOOL DORMITORY FOR BOYS,
MISSION, AND ST. ELIZABETH'S HOME, WAKPALA



CHURCH SCHOOL

MISSIONARY


OFFERING

for

COLUMBIA VALLEY CHURCHES

and

SIOUX INDIAN SCHOOLS



THE four hundred thousand American Indians in the United States today probably are the least understood of all Americans. The most common misconceptions about them seem to have to do with whether or not they can vote, pay taxes, and are free to leave the reservation. The answer to all is "yes," but the road that led to it is full of terror and treachery at every turn.

When the first white man set foot on the American continent, approximately one million Indians were living in what is now the United States. The first white persons were hardly any threat; the continent was large enough, fruitful enough for all. But like a tidal wave, the change kept coming faster and faster, gathering more and more momentum, leaving in its wake more and more heartache. At last it stopped just short of completely engulfing the American Indian. The ignominy of the United States' relations with its original inhabitants resulted in the pitiful number of 240,000 Indians remaining by the middle of the nineteenth century. Most were confined to barren reservations, and most were sick, hungry, and diseased.

Strong voices crying out for Indian justice, increased medical and educational programs by the Christian Churches and the Government, and the efforts of Indians themselves all helped to change the picture. Twentieth century Indians are able to look to the future with hope. Realizing that those who caused the injustices and those who bore them have long been dead, they are determined to help themselves to live fuller lives in their own land. The newly-won privileges and responsibilities of United States' citizenship are taken seriously by Indians, and they have a due pride of their part in the war effort, of the leadership that has risen from their ranks, and in the manifold contributions they have made to the American culture.

The Church's Ministry to the American Indian has been a continuous one ever since the early nineteenth century, when the Rt. Rev. John Henry Hobart began a mission to the Oneidas in central New York. When this destitute band was deported to Green Bay, Wis., in the 1820's, the romantic Rev. Eleazer Williams followed them. Today, the Church's Mission is being carried



LIVING at Hare School Dormitory for Boys in Mission, S.D., boys from Indian reservations attend local public high school and learn to work and play with non-Indians. Almost every boy goes on to college.



OLDEST Church institution in South Dakota is St. Mary's School for Indian Girls at Springfield, the single accredited high school for Indian girls. The Government offers Indian youth only vocational education.

out in thirteen dioceses and missionary districts, and is being supported by the General Church Budget, the dioceses, the supply work of the Woman's Auxiliary, and the United Thank Offering. It is reaching out to fifteen thousand Indians, at the very least.

Paramount in the Church's Program has been the education of Indian young people. In South Dakota today, this program is centered in three institutions: St. Mary's School for Indian Girls in Springfield, Hare School Dormitory for Boys in Mission, and St. Elizabeth's Mission Home in Wakpala.

In Springfield, the Missouri River languorously ambles below a large white house, framed by ancient trees. This is St. Mary's School for Indian Girls, the single accredited high school for Indian girls in the United States. It is the oldest of the Church's institutions in South Dakota.

St. Mary's had its beginnings in early 1871, when Mrs. David Stamford set out from Baltimore for Ponca, Neb., where her son, the Rev. Owen Dorsey, was working with one of the most impoverished groups of Dakotas. Mrs. Stamford immediately saw the need for providing a home for children whose parents were dead and whose relatives could ill afford to care for them, willing though they were. Her efforts with the children she took into her home prompted Bishop Hare to start a school for Indian girls at the Santee Indian Mission. It was named St. Mary's. When the school burned in 1884, it immediately was re-es-

tablished at Rosebud. Destroyed twice more by fire, it was moved in 1922 to its present site at Springfield.

That St. Mary's is needed irrevocably destroys any idea of governmental largesse toward Indians. St. Mary's stands alone as the one high school which prepares Indian girls for college. Even though the American Indian in treaty relinquished most of his land for a smaller portion of it (the reservation), along with provisions for health and education, only vocational training is offered to Indian young people by the Government.

The small group of young women who attend St. Mary's, for the school has facilities for about sixty, come on the recommendation of their clergy. From this high school they have gone on to college and have made their way in various professions, but especially in teaching and nursing. The curriculum is as exact and as demanding as that of any good high school in any part of the United States, but the school supplies an important plus, a Christian community. Daily chapel services, a rich parish life in the local church, counseling with teachers, and community service, all help to produce Christian Indian leaders.

Hare School Dormitory for Boys, in Mission, differs from St. Mary's in that it is not a school at all, but a dormitory for Indian boys who attend public high school in Mission. Hare School Dormitory was a school once, opening its doors in 1928 to offer industrial training, but closing them several years later when the

Government began to supply this need. Now it fills another need in Indian society; as a dormitory, it offers reservation boys a place to live in a Christian community while they attend public high school and learn to work and play with non-Indians.

Mr. and Mrs. John Artichoker, an Indian couple, are the supervisors of Hare School Dormitory. In the fall of 1946, the first class of boys trooped in, a group hand-picked by their reservation clergy. The admirable record set by them has continued; almost every boy, with scholarship help, goes on to college. Hare School Dormitory alumni are doctors and teachers, one is preparing for Holy Orders, and the Artichokers' own son is the South Dakota State Superintendent for Indian education.

Under the gentle tutelage of the Artichokers, Hare boys carry responsibility for tending the grounds and the livestock, which helps to provide a small income.

St. Elizabeth's Mission Home for Indian boys and girls was started by Bishop Hare in 1890. It is located on the Standing Rock Reservation in the northern part of South Dakota, west of the Missouri River and two miles from the little town of Wakpala. Originally it was a boarding school for children through the eighth grade. In the 1940's, when the State built a new school in Wakpala, St. Elizabeth's became a boarding home for children who would attend the public school. Not only do the Indian children find a home and an education, but they receive careful church training as well.

Witness to Christ in a City of Contrasts

PHYLLIS WHEATON DESCRIBES CHURCH LIFE IN CIUDAD TRUJILLO.

ANOTHER IN FORTH'S SERIES OF ARTICLES BY MISSIONARY WIVES.

WE have lived three years in Ciudad Trujillo (formerly Santo Domingo), the capital of the Dominican Republic. It is a city of tremendous contrasts. There are many modern government buildings, hospitals, stores, and the like, and yet, not too far away, are shacks of tin or sugar cane. There are some streets as beautiful and well-built as may be found in any American city, while in other parts of the capital there are areas between shacks which almost cannot pass for streets.

The city is teeming with people. The great majority are poor and have had little schooling, but there are also a large number of well-educated people who live very comfortably.

Our church reflects the contrasts of the city. At the English service, there are well-to-do, English-speaking foreigners, as well as British West Indians who have migrated from British islands nearby; many of these people are extremely poor. To the Spanish services come both the educated and the uneducated;

people who have enough to eat and can afford to go to doctors and those who sometimes skip breakfast and supper and swear by home remedies.

When we started here, most of the work was still done in English, although few Dominicans speak English. Looking into the future, we wanted to go more and more into the Spanish work and eventually to have a Dominican Episcopal Church with Dominican clergy. Now, only a small part of the work remains, necessarily, in English, while the main emphasis is on Spanish work.

There is a church and a mission in the capital. The Church of the Epiphany is a lovely building. Since it is inconveniently located for the present Spanish work, the services held there are mostly in English. St. Andrew's Mission, a rented building located in the more heavily-populated part of town, was purposely begun with the hope that its more central location would allow growth and increased interest among the Dominicans.

Nearly all the work of the mis-

sion is done in Spanish. The mission definitely has its own congregation, a group of people who are becoming more and more interested in and dedicated to the church. My husband Philip is in charge of both congregations and of St. Mark's School, a small school situated about ten miles down the coast on a large sugar *centrale*.

As the church reflects the contrasts of the city, so also does our own life. We live in an attractive, Spanish-style house built of concrete. The house is no more than seven years old, but there is no hot water. We do not miss this particularly, except in the winter months when we find the shower extremely cold.

Our friends are both rich people and poor people and also in-between. Sometimes they come to bring us a gift of food, and sometimes they come to ask for whatever there might be to eat. Many of the people whom we see regularly are not only Dominicans and Americans, but also Dutch, German, Swedish, Hungarian, and English.

Our meals are usually ordinary American ones, though not out of a can. Sometimes we buy expensive frozen American chicken or wieners, but at other times we eat Dominican beans and rice, which make a very cheap meal. Since the only good bread costs fifty cents a loaf, I make our bread and rolls. We have a refrigerator, a gas stove, and a mixer, though when I need a new set of beaters for it I have to send to the United States.

I find my daily life much like that of a minister's wife in any American city. We have a daughter, Elizabeth, born here last March and, like any new mother, I am busy changing diapers, mixing formula, and enjoying the many changes in our little girl. Imported ready-made articles are few and very expensive, so I sew all I can. We both feel the importance of our witness as a Christian



SERVICES at the Church of the Epiphany, Ciudad Trujillo, are mainly in English, since building is inconveniently located for Spanish work. Mission of St. Andrew, in a more heavily-populated part of the capital, carries on most of its work in Spanish. Mr. Wheaton is in charge of both.



The Rev. and Mrs. Philip E. Wheaton and daughter Elizabeth

where the customs and language were so different. We were lonely because we did not understand what people said or what they did.

Little by little, we began to speak Spanish and to understand what was said to us. We began to see how a person who earns only forty dollars a month cannot feed his family balanced meals, nor keep his children clean, nor send them all to school. We became more and more used to Dominican ways of dressing, driving cars, cooking food, and the different outlook on people and life.

Some of these ways we do not like, and yet at the same time we have learned some good lessons. Moral indifference and laxness about assuming responsibilities, which seem more prevalent here than in the United States, are disturbing. On the other hand, the race or mixture of races of an individual makes almost no difference. Little thought is given to intermarriage of people from different racial backgrounds; no social repercussions ensue. The Dominicans have little sympathy for the race problem in the United States.

We do not feel like missionaries in the sense of giving up a great deal, but rather in the sense that we are all missionaries. Our life remains one of asking God's strength and guidance, of seeking forgiveness for our many shortcomings, and of praising Him for the many miracles He works.

family. The demands of my husband's work are many but, though it is sometimes difficult to arrange, we spend time at home working together on the house and garden.

I share in my husband's work by talking over ideas and plans with him and I do little odd jobs, such as making posters, addressing envelopes, or baking cookies for a reception. Many times we have extra people in for meals.

I had always thought of a missionary as leading such a different life, having to give up his family, friends, and so many things. I am sure that many missionary posts entail this, but ours does not seem to.

In the beginning, however, we did give up many things. The difficulty was not in having no hot water or in not being able to afford imported American canned goods. It was in suddenly being at a loss in a culture



STUDY in contrasts is group of Dominican women, carrying laundry in ancient fashion past partly-built modern house. Ciudad Trujillo contains shacks as well as modern buildings; its population includes both very poor and very rich. Congregations include many races and economic groups.



PARISH HALL of St. Mary's Church, Nixon, Nev., was refugee center for Indian residents after pre-Christmas floods hit area. Young helper tends baby while the Rev. Joseph F. Hogben (*right*) oversees treatment of boy's injured leg.



FLOODS INUNDATE WESTERN DIOCESES



RENO was awash and isolated as flood waters from overflowing Truckee River inundated streets, closed roads, idled airport. Damage to Trinity Church, on river bank, was held to \$3,000 by parishioners' sandbagging building against current.

SCORES of Churchmen were left homeless, at least two were drowned, and several church buildings damaged as surging flood waters recently devastated areas in the Dioceses of California, Sacramento, and Oregon, and the Missionary District of Nevada.

Clergy and members of St. Mary's Church in the Paiute village of Nixon, Nev., worst hit by floods in that State, led in relief work for the Indian population. St. Joseph's Hall became a dormitory for homeless refugees, the school cafeteria a Red Cross feeding center, the church a place of shelter.

The Rt. Rev. William F. Lewis, Missionary Bishop of Nevada, was temporarily marooned in his Reno home, and closed roads caused cancellation of Christmas services.

Hardest hit by waters from overflowing rivers and broken dams was Northern California. Two parishioners of Calvary Church, Santa Cruz, were victims of the flood and a foot of water entered the nave. Grace Church Cathedral, San Francisco, suffered wind and rain storm damage. Diocesan House became a collection depot for supplies.

The Rt. Rev. A. W. Noel Porter, Bishop of Sacramento, reported final estimates of havoc to life and property awaited receding waters. Diocesan House was turned over to the Red Cross and clergy and laymen were active at relief centers. The diocese received \$2,500 from the Presiding Bishop's Fund for World Relief.

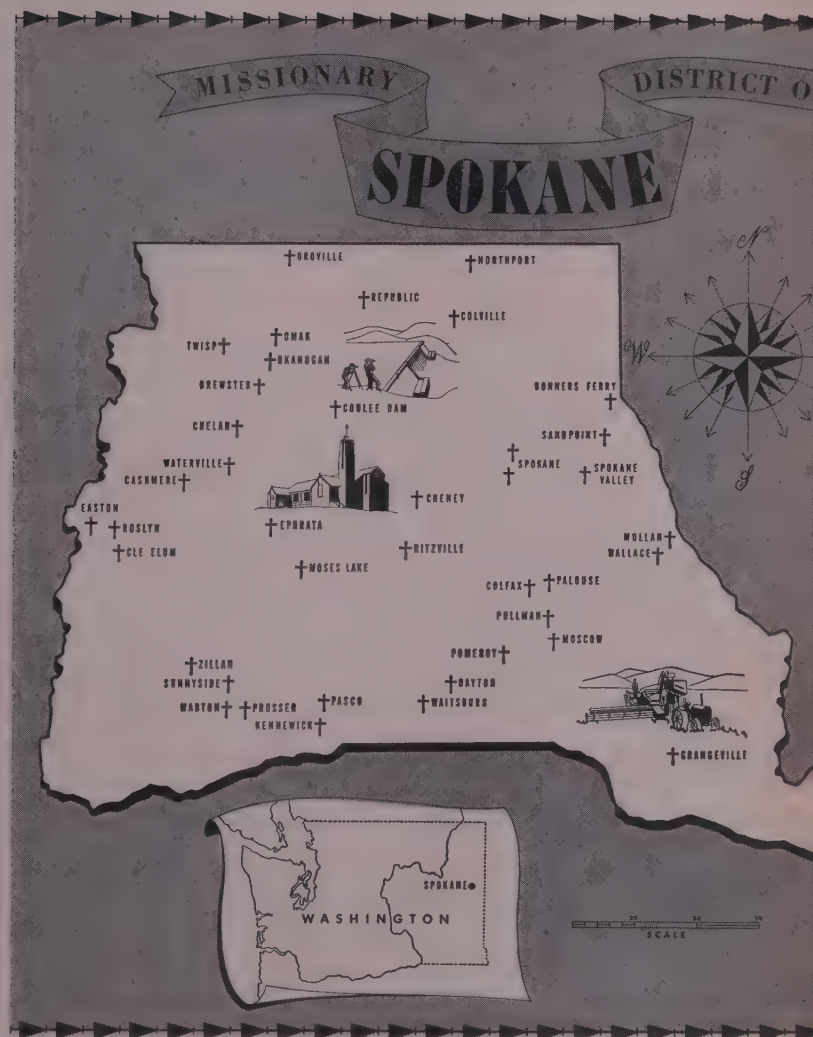
The Rt. Rev. Benjamin D. Dagwell of Oregon told of ruined floors and bedding in a conference center and damage to Churchmen's property.

Columbia Basin, Fertile and Productive Attracts Thousands Who Need the Church

A NEW agricultural and industrial empire is emerging in the State of Washington. In less than a decade more than fifty thousand people have flocked to the Columbia River Basin to cultivate productive farms and to work in new and growing industries.

Twenty-five years ago the Basin's flat plateaus and rolling hills were barren, semi-arid sagebrush country, dotted with sparsely settled communities, disfigured by rotting buildings of abandoned farms. It was a desolate spot in a growing nation. Descendents of settlers who pioneered there towards the end of the nineteenth century left the land for more prosperous communities, and the Basin population dwindled to ten thousand.

What has wrought the miraculous change in the Columbia Basin? Power and water. More than fifty years ago men of vision realized the possibilities of developing the area if the waters of the mighty Columbia could be harnessed. It was not until 1933, however, that construction began on the Grand Coulee Dam, a monolith of concrete that spans the Columbia, a hundred and fifty miles south of the Canadian border. The first generator of the world's greatest power plant was installed in 1941, and the first waters from the Grand Coulee reservoir reached the land a decade later. Each year, as the world's largest reclamation project progresses, new areas will receive life-giving water, and the water will attract new settlers and new industries.



Economists forecast that within the next twenty-five years the population in the Columbia Basin will exceed 160,000 and may even reach 277,000, a far cry from the 10,000 of 1930. Though growth is most rapid in the Basin towns and cities, it also is phenomenal in the tri-city area of Richland, Pasco, and Kennewick, near the Oregon border, and in and around the city of Spokane.

The challenge of this mighty population movement to the Church is tremendous, but the Missionary District of Spokane cannot

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COLUMBIA BASIN continued



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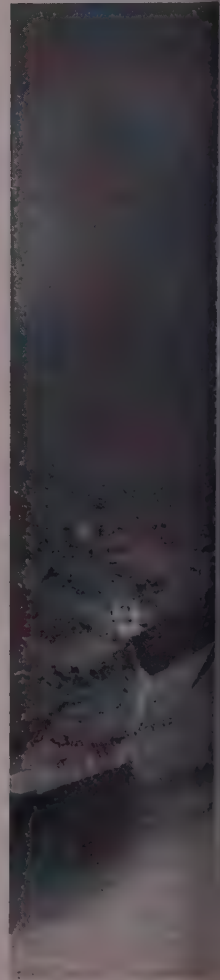
meet it alone. To help the Rt. Rev. Russell S. Hubbard, Missionary Bishop of Spokane, and his clergy seize the opportunity before them, churches in the Columbia Basin Project and the Spokane area have been designated to receive one third of this year's Church School Missionary Offering.

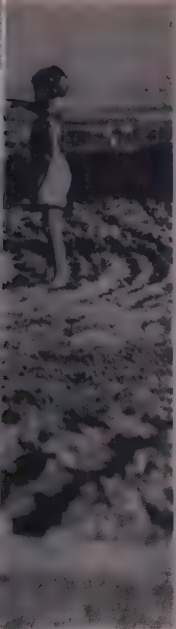
One of the Church's most exciting challenges is at Moses Lake, the hub of the Columbia Basin Project. Nine years ago its inhabitants numbered 320, and four years ago it was a

dusty, straggly village with a main street of mediocre buildings.

The transformation of Moses Lake took place overnight. In two years two hundred businesses and industries chose it for their sites, and in one year more than a thousand homes were built. One of Washington's two beet sugar processing plants is located on its outskirts, the million-dollar Utah and Idaho Sugar factory; and to the north is Larson Air Force Base, site of Boeing's jet aircraft testing plant. Today Moses Lake is a

LIFE-GIVING WATERS
sands of people to Wash
power for new industries
Productive farms now do





Dam attract thou-
a Basin. Dam creates
water to thirsty plains.
ed area (lower left).

neat, thriving city of ten thousand, with an estimated forty per cent annual population increase. There are more than 4,500 school children; and experts predict that four years hence, 28,000 people, farmers, factory workers, small business men, and their families, will call Moses Lake home.

St. Martin's Mission, Moses Lake, was organized two years ago when the Rev. LaVerne Morgan, vicar of the Church of St. John the Baptist, Ephrata, began holding weekly services there. Before that a handful of Churchmen had banded together, organized a church school, and begun to hold services with lay readers filling in between the Ven. Rowland G. Hills' monthly visits.

This past fall the people of Moses Lake welcomed their own priest, the Rev. John P. Moulton, formerly canon of the Cathedral of St. John the Evangelist, Spokane. When he arrived with his family in October, the people of St. Martin's had a new vicarage ready for them. This ranch-

style bungalow is erected on land given and prepared by parishioner Hugh Lingg, and built by Floyd Swenson, contractor, who through careful management saved his church \$4,000.

Now the people of St. Martin's would like to have their own church, for they only have use of the Federal Housing recreation hall one hour a week. At other times they must worship in the little chapel set up in the vicarage basement. Blueprints are ready for St. Martin's second building, a multi-purpose parish house, but the mission cannot proceed without financial help. The Church School Missionary Offering will help Moses Lake Churchmen build their parish house.

To the northwest of Moses Lake is Quincy, one of the busiest towns in the Columbia Basin. Surrounded by fertile, irrigated land, this agricultural community is fast becoming a warehousing and processing center,

continued on next page



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MISSION of St. John the Baptist, Ephrata, has guided formation of two new missions in neighboring Quincy and growing Moses Lake



CROWDED All Saints' in the Valley, Opportunity, is converted naval barracks. Communicants have building fund for new church.

and the Great Northern Railroad Company is endorsing it as an industrial site. In the last few years it has shown remarkable growth.

This past year the district organized a mission in Quincy. Until the town's development indicates the best permanent location for St. Matthew's Mission, the people are using a bungalow they built as a temporary house of worship. Mr. Morgan of Ephrata is assisted in his Quincy ministry by Natalie Goodspeed, a trained woman church worker.

At the southern tip of the Columbia Basin Project is the tri-city area of Richland, Pasco, and Kennewick.

Before Richland became the site of the Atomic Energy Commission's gigantic Hanford Works, it was a sleepy farm community of 250 people. Today Richland is a city of approximately thirty thousand people, nearly one third of whom are employed at the Hanford Works, managed by General Electric. There are

few natives in the atomic city. This highly educated community of men and women in their thirties has the nation's highest birth rate and the lowest death rate. Incomes are high and unemployment is non-existent.

In this atmosphere the Episcopal Church has flourished. All Saints' Church, Richland (FORTH, October, 1949, page 14), was organized in 1944 and six years later became a self-supporting parish. All Saints' rector, the Rev. William Greenfield, finds this parish the most exciting in his ministry. Interest in the Church is great, and congregations are excellent. In one canvass giving was boosted from \$14,000 to \$22,500, and better than one quarter of the 418 communicants participate in the parish study program.

In spite of the growth of All Saints', Mr. Greenfield feels that the Church has only begun to tap its evangelistic opportunities here. Many of the unchurched are people who have been driven away from religion by a conflict between the narrow fundamentalist type of Christianity in which they were raised and their knowledge of science. This conflict they are unable to resolve themselves. As a result, many have relegated Christianity to the limbo of superstition. It is here that the Episcopal Church comes in. About sixty per cent of Mr. Greenfield's confirmation

classes is made up of such people who have happily found their place in the Episcopal Church. There is no limit to the numbers whom the Church can reach in this scientific community.

To the southeast of Richland is Pasco, situated near the confluence of the Snake and Columbia Rivers. Though the city has been growing slowly since 1891, it began to make tremendous strides in 1950 and now is one of the fastest growing cities in Washington. Forecasts indicate a population of 42,000 by 1960 and 63,000 by 1980. Influenced by the Hanford Works and the surrounding agricultural area, Pasco also is an important distribution point of the Inland Empire.

Three years ago the Church of Our Saviour was relocated in what then was the edge of the city of Pasco. Today the church's three-acre site is surrounded by a fine residential community.

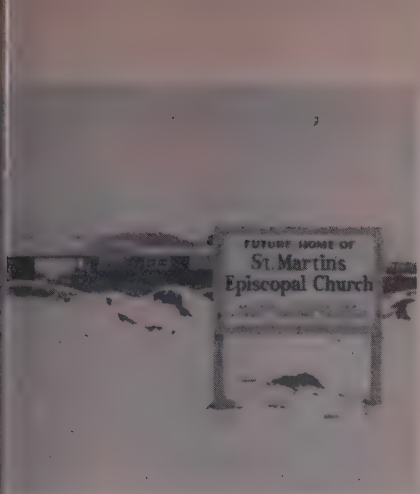
The rector, the Rev. Andrew Daughters, and his vestry know that soon they will have to build a larger church and use their present building for a parish house. When they do, they will have ample space. They will need outside financial assistance, however, for many of the Pasco parishioners are young farmers and business and professional people who

continued on page 27



Gendreau

Church in Richland has flourished in shadow of Hanford atomic works, but field is limitless



SITE and blueprints for new church home of St. Martin's, Moses Lake, are ready. People built bungalow for new vicar last fall.



VICARAGE in Moses Lake, which doubles as parish center, was built by Floyd Swenson, who saved his church \$4,000 by wise planning



CORNERSTONE IS LAID for new church in Columbia Basin by the Rt. Rev. Russell S. Hubbard, Missionary Bishop of Spokane. Part of Church School Missionary Offering will help to build other churches in district.



Gendreau

Population of Spokane, metropolis of the Inland Empire, increased more than thirty per cent in one decade

LIBERIAN leadership . . . both Church and State . . . is coming from Cuttington College and Divinity School, Suacoco. This institution, in offering a unique opportunity to the youth of Liberia, is laying down steppingstones towards an able local leadership. Here, young Liberians may enroll in a liberal arts college with a strong Christian emphasis, in the only School of Theology in Liberia, or in a School of Agriculture which leads to a B.S. degree. The development of the whole person . . . culturally, spiritually, and physically, is the objective of Cuttington College and the aim of the Episcopal Church in Liberia.

Cuttington College and Divinity School reopened in 1949, under the leadership of the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, retaining the high standards of its past, but expanding broadly to meet today's critical demands. In the years since its reopening, eight young men have graduated from the Divinity School, been ordained, and assigned cures. Others are in training, and still others in college preparing for the theological training. In addition to church work, graduates of Cuttington are assuming

valuable constructive roles in other phases of community life. Many of them become teachers in the secondary schools, some join the faculty of Cuttington College itself, and many others go into government service. The faculty of Cuttington numbers fifteen.

Graced with twenty modern buildings and surrounded by fifteen hundred acres of farmland, Cuttington College is the center of learning for about seventy-five students, who are expected presently to increase to one hundred. Such an expansion will call for more faculty and more extensive dormitory facilities. There are now nine staff houses, six cottages and a boys' dormitory for young men, a new girls' dormitory with a dean of women's apartment and home economics facilities (a gift from the United Thank Offering), the main classroom with assembly hall, dining hall and kitchen, agricultural building, and power plant.

Church Trains Leaders

PROGRAM OFFERS SECURE BASE FOR PEOPLE UNDER

A three-unit building for science, library, and administration is now under construction through the \$100,000 gift of an anonymous friend.

A healthy co-operation exists between the College and other Churches. It has a working agreement with both the Lutheran Church and the Methodist Church, with the latter represented on the faculty of the college. There is also an affiliation between the College and the National Baptist Church, though there is no formal agreement.

The School of Agriculture is living up to the Bishop's expectations of making a two-fold contribution to the community. The farmland serves as a valuable laboratory for new agricultural methods and development of revenue crops such as coffee, cocoa, and oil palms. It also produces, for local use and consumption, cattle, poultry, and food-stuffs. The new Allis-Chalmers bulldozer will be used to clean and cultivate all remaining land in the fifteen hundred acre tract.

Some of Cuttington's best college students come from the two Church-supported schools, the Episcopal High School, Cape Mount, and St. Augustine's, Bolahun. The Episcopal High School with a faculty of ten college graduates consists of St. John's and the House of Bethany boarding school for girls. St. Augustine's is under the direction of the Rev. Joseph Parsell, OHC. The best of the elementary schools for girls is Julia C. Emery Hall, Bromley. Many present-day active Liberian women received their early training there.

Reaching north and west from Robertsport, Cape Mount, there is a chain of mission stations and small mission schools which serve the people in isolated communities. There are about thirty-five day schools, with a total enrollment of nearly three thousand students. Limited equipment and facilities,



Griff Davis

SOME of Cuttington College's best students have received their early education at Church-supported schools which serve Liberians both along the coast and in the interior. Through its schools, the Church is helping Liberian youth to meet the critical social and economic changes confronting them.

Liberia

NG SOCIAL CHANGE

and poorly paid teachers are severe hindrances to this pioneering work, but despite obstacles, work is progressing. As soon as funds are available, radical improvements will need to be made in these areas.

In the Republic of Liberia, which constitutes forty-five thousand square miles, and more than a million and a half people, the Church shoulders a heavy responsibility. It must act as a secure base, spiritually and physically, for a people undergoing extreme social and economic changes, typical of the whole continent of Africa. It must also take advantage of this rare point of contact with the Moslem problem. The Church now has 103 parishes and missions, more than seven thousand church members, and thirty-three active clergy. Obviously, the shortage of personnel seriously handicaps evangelistic efforts. New and younger clergy are being placed at strategic points as rapidly as they come into the field. Where there are no clergy available, lay readers are continuing to render invaluable service.

Seven new church buildings have been completed in recent years, five are nearing completion, six have undergone major improvements, and five are in the initial stages of construction. This whole program is being conducted by the local people themselves, with very little outside help. The American Church Building Fund Commission has given aid.

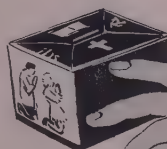
The local people now pay more towards their ministers' salaries than in the history of the Church's work there. They are also raising more money for local support, the Church's Program, and work within the entire Missionary District. The church schools, with an enrollment of more than five thousand children and very modest facilities, carry the burden of the program of religious education.

This year the women of Liberia presented the largest United Thank Offering in its history. The WA is

CHURCH SCHOOL MISSIONARY OFFERING



FOR LIBERIA



showing great promise under its present leadership and, through its branches for young women in Cuttington College and the Episcopal High School, is preparing and training future church leaders.

Medical work of the Church is carried on at two hospitals, St. Timothy's, Cape Mount, and St. Joseph's, Bolahun. The Massateen Leper Colony, Balomah, cares for 125 inpatients as well as children. Leper work is conducted at Bolahun. Both projects are supported by the American Leprosy Mission and the Liberian Government. St. Timothy's Nurses Training School is doing a noteworthy and necessary job.

The medical program in its entirety could not be maintained without the generous contributions of interested friends of the Church. Similarly, special contributions have

been made by friends for capital needs, including scholarships at the rate of \$75 per year for secondary schools and \$150 for Cuttington, as well as operating funds for the institutions.

The Church continues to have the confidence of the Liberian government, demonstrated by its subsidies for Cuttington College, the village schools, and medical work.

As Africa comes more and more into world prominence, the Church in Liberia takes on increased significance. Its program, now in motion, strives to meet both the spiritual and physical needs of each person. By offering unparalleled opportunities in agriculture, education, and religion, the Church is helping each man to help himself . . . and thereby producing a reliable local leadership.



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Second Session, July 23- August 4, *Christian Education*

LECTURERS: Dr. F. H. Hilliard, *University of London*; The Rev. David R. Hunter, *New York*; The Rev. J. C. Fenton, *Wentworth, Yorks*.

Third Session, August 6-18, *Communicating the Gospel*

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St. Augustine's, Canterbury Offers Summer Courses

ST. AUGUSTINE'S COLLEGE, Canterbury, England, the central college of the Anglican Communion, will hold its third series of International Summer Courses, beginning on July 9, 1956.

Starting in 1954, the six weeks of St. Augustine's "long summer term" were divided into three twelve-day sessions, each complete in itself, enabling more clergy from all over the world to share in the life of the college than would be possible if admission were restricted to long-term students.

The first session of International Summer Courses for 1956 will meet from July 9-21; the second, dealing with Christian Education, will meet from July 23-August 4; and the third, on The Communication of the Gospel, from August 6-18.

Faculty members for the sessions will include English, Canadian, and South African clergy. Two American Church leaders also will be members of the faculty: the Rev. David R. Hunter, Director of the National Council's Department of Christian Education, and the Rev. T. O. Wedel, Warden, College of Preachers.

Last summer, clergy attending the courses came from sixteen dioceses of the American Church, as well as from England, Wales, Ireland, Canada, the West Indies, Gambia, Nigeria, Uganda, Mauritius, the Middle East Command, India, Pakistan, New Guinea, New Zealand, and Japan. The Anglican Communion was represented in its wide comprehensiveness of race and practice.

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CHURCHMEN IN THE NEWS

Rosebud Dakota Heads Indian Area Office

ON a December night, a half century ago, the Rev. A. B. Clark, a well-known and beloved missionary to the Dakotas, made a long trek through a blizzard and roaring prairie winds to a log cabin on the Rosebud Indian Reservation. There, he baptized the three-month-old son of William Reifel and his full-blood Indian wife.

That child today is Benjamin Reifel, a Churchman with an extraordinary career of service to his fellow men. As Director of the Aberdeen Area of the Bureau of Indian Affairs in South Dakota, he is in a vital position to serve his people, American Indians, through helping those in his jurisdiction to understand the complicated system of Federal, State, and tribal laws under which they live; by suggesting ways for the development of reservation resources; by helping Indians take advantage of educational opportunities; and counselling all those seeking help.

A man who began his schooling in a log cabin built by neighbors who hired their own teacher for thirty dollars a month and completed his early education at government and county schools, Mr. Reifel now holds the degree of Doctor of Philosophy from Harvard University. The start of his college education was made possible by a cash payment as part of a treaty agreement between his tribe, the Rosebud Dakotas, and the United States government. Ben Reifel used his share of the payment to enter the School of Agriculture at South Dakota State College where he completed the four-year course in three winters.

He then took his first job as boys' adviser at the Church's Hare School for Indian Boys in Mission, S. D., which fulfilled a vital need in the education of young Indian men, offering vocational training in a Christian atmosphere. Hare School today no longer functions as a school, but as a dormitory for boys attending the public school (see page 10).

The next step in Mr. Reifel's career was nine years as a government

farm agent at Oglala on the Pine Ridge Indian Reservation in South Dakota until he was called to active duty in the U. S. Army. Discharged as a lieutenant colonel in 1946, he was appointed superintendent of the Fort Berthold Indian Agency in North Dakota and subsequently, after completing requirements for his Ph.D., to the Bureau of Indian Affairs in Washington, D.C. Later he was transferred to the Pine Ridge Reservation and recently to the Aberdeen office. An active Churchman all his life, Mr. Reifel and his wife, the former Alice Janet Johnson, are communicants of St. Mark's Church, Aberdeen. They have one daughter, Loyce.

Today, as Mr. Reifel continues to serve his people, he is extremely concerned about the need to bridge the gap between the culture of the reservation and of another way of

continued on page 25

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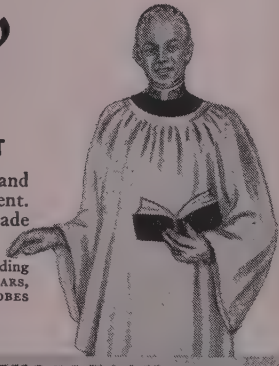
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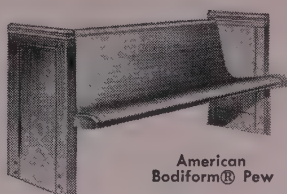
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Churchmen in the News

continued from page 23

American life. In a recent talk he said:

"It has been only sixty-six years since the Wounded Knee Massacre on the Pine Ridge Reservation blackened the pages of American history. In the short time since, no less than half our Indian population has made a reasonable adjustment in a rapidly-shifting social pattern of living that nearly overwhelms us all.

"Those in the remaining half have got to make the cultural adjustment to new ways. They still listen to a voice of the past, and in our time, they are lost. Our problem in Indian education is to help them find their way to a meaningful place in the American way of life."

● The Rev. PLINIO LAUER SIMOES, Bishop-elect of the Missionary District of Southwestern Brazil (FORTH, January, page 11), will be consecrated at the Church of the Redeemer, Rio de Janeiro, on March 4.

continued on page 26



Merrim from Monkmeier

AMERICAN CHURCHWOMAN's viewpoint will be brought by Helen B. Turnbull to the Geneva headquarters of the World Council of Churches when she becomes one of two associate secretaries of the Department on Co-operation of Men and Women in Church and Society, April 1. For more than ten years Miss Turnbull was director of Windham House, New York City, the National Council's graduate training center for women church workers on the east coast.

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Churchmen in the News

continued from page 25

● Recent diocesan elections resulted in the choice of the Very Rev. JAMES W. CARMAN, dean, Trinity Cathedral, Phoenix, Ariz., as Bishop Coadjutor-elect of Oregon; and the Rev. EARL M. HONOMAN, rector, St. John's Church, York, Pa., as Suffragan Bishop-elect of Harrisburg.

● MRS. THEODORE O. WEDEL, member of the National Council, is the new president of United Church Women.

● HARVEY S. FIRESTONE, Jr., Chairman of the Presiding Bishop's Committee on Laymen's Work, has been named national chairman of Brotherhood Week by the National Conference of Christians and Jews . . . The Rev. WILLIAM A. BOARDMAN, chaplain, has received the Commendation Medal for his recently-concluded tour of duty in Japan with the U. S. Air Force.

● HAZEL GOSLINE, a former China missionary, is now teaching at St. Mary's School, Sagada, the Mountain Province, the Philippines, replacing OLIVE B. TOMLIN, who is retiring.

● The first Welsh student to receive a World Council of Churches scholarship is WILLIAM DAVID JONES, who is studying for a year at the General Theological Seminary, New York City.

● The Rev. REGINALD H. FULLER, formerly of Lampeter, Wales, is now Professor of New Testament and Languages at Seabury-Western Theological Seminary, Evanston, Ill. . . .

● The Rev. ROBERT C. DENTAN, Professor of Old Testament at the General Theological Seminary, New York City, will be director of the American School of Oriental Research in Jerusalem for the academic year, 1956-57 . . . The Rev. LELAND B. HENRY, executive director of the department of Christian social relations of the Diocese of New York, has been appointed by the Mayor of New York to serve on a fifteen-man commission created this past June to handle local problems of racial and religious discrimination and violation of civil rights.

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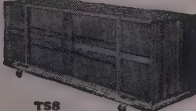
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Columbia Basin

continued from page 19

are struggling to establish themselves. They are eager to see their church grow, but they need the security that financial aid from the Church School Missionary Offering can give them.

Across the river from Pasco is Kennewick, an important food processing and shipping center and home to sixteen thousand people who are employed locally and at the nearby Hanford Works. In recent years residential building has been going on at a rapid pace. St. Paul's, Kennewick, is another parish faced with the necessity of moving to a new location. This past year it built a new rectory for the Rev. Charles W. May and his family. It is using the old one for church school and other parish activities until new buildings can be built on a new site.

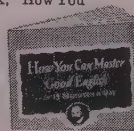
Spokane, the metropolis of the great Inland Empire, also is experiencing growing pains. In less than a decade its population increased more than thirty per cent. Like the city, St. David's Mission is feeling the impact of thousands of new people. Its church school has grown to such proportions that the primary and kindergarten classes have overflowed into the vicarage, occupying every room.

In 1954, St. David's, the oldest church building in Spokane, was found to be beyond repair. When it was decided to build a new church, the question "where?" was raised. A gift of land in a beautiful residential community in North Spokane solved that dilemma. The question of money was the next problem. The people of St. David's have partially solved that one, too. Seventy-five families, all wage earners and small businessmen, have pledged \$30,000 towards their building fund. Combining what they have raised themselves with aid from the Church School Mis-

continued on page 28

Good English QUIZ:

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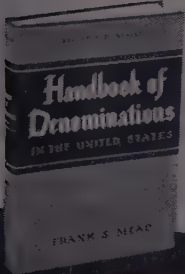
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Read a Book

continued from page 4

this one is a refreshing exception. Dr. Baillie, famous already for his *Diary of Private Prayer*, has put us further in his debt by this sensitive and varied selection of short devotional masterpieces.

Encounter with Revolution by M. Richard Shaull (New York, Association Press. \$2.50). Lent is a time for thinking about God, but also about His children, including the underfed majority. This book, disturbing and almost brutal in its realism, is a counterbalance to any excess of individualistic piety and pietistic reading during Lent. A Hadam House Book.

The Grandeur and Misery of Man by David E. Roberts (New York, Oxford. \$3). When David E. Roberts died recently at the age of forty-four, the Christian world lost one of its most perceptive and profound interpreters. These sermons read as though each were written especially for the reader; there is a peculiar intimate and authentic quality about them.

Hentz: Of Things Not Seen by Harriet Hentz Houser (New York, Macmillan. \$3.50). Until that May morning in 1951 when her son, Hentz, was critically injured from a dive into shallow water, Mrs. Houser was perhaps an "ordinary Christian." She is no longer. This account of the rises and falls of faith, and its towering affirmatives, is as memorable as any human interest story in a very long time.

Interpreting Paul's Gospel by Archibald M. Hunter (Philadelphia, Westminster. \$2.50). No specialized background is needed by the reader

continued on page 30



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Read a Book

continued from page 29

who turns to this interesting and well-balanced presentation of a missionary and theologian whose ability to move the mind and heart remains undiminished after 1900 years.

The Legend of the Baalshem by Martin Buber (New York, Harpers. \$3). Translated from the German by Maurice Friedman. The Hasids—a Jewish mystical sect dating from the eighteenth century—emphasized ecstatic joy in the contemplation of God. Sometimes they broke out dancing for sheer delight at public worship. The Hasidic legends retold here are ablaze with reverent joy, and are good reading for anyone, progressing through Lent toward the Christian focus of joy, Easter.

Making Religion Real by Nels F. S. Ferré (New York, Harpers. \$2). The author, one of the most original of living theologians, here turns to the question of how one can change religion from theory into a personal reality. His chapters on thinking, reading, friendship, suffering, etc. are replete with practical suggestions.

Nearer to Heaven by Frank Baker (Philadelphia, Westminster. \$3.50). A sensitive novel about a minister who finds he has only one more year to live, and the use he makes of that year.

The New Being by Paul Tillich (New York, Scribners. \$2.75). Very difficult reading in his weightier books, Dr. Tillich is not at all hard going in this collection of sermons. They have clarity and are alive with joy and a sense of the power that comes from "the new being."

Rediscovering Prayer by John L. Casteel (New York, Association Press. \$3.50). A systematic and thorough introduction to the meaning and methods of prayer. This is an excellent book for anyone whose prayer life has become unreal—or has never been real.

The Renewal of Man: A Twentieth Century Essay on Justification by Faith by Alexander Miller (New York, Doubleday. \$2.95). As good a book on the subject as I have seen, and magnificent in the way the author shows the exhilarating freedom and sober responsibility which are

the joint fruits of the familiar doctrine.

The Secret of Effective Prayer by Helen Smith Shoemaker (New York, Revell. \$2). An active organizer of prayer cells here shares her wealth of experience in the life of prayer. The approach is simple and practical, and the explanations are clear enough for the rankest beginner.

The Spiritual Life by Evelyn Underhill (New York, Harpers. \$1.75). On my shelf of modern devotional classics, this takes its place alongside Thomas Kelly's *Testament of Devotion*. I could not pay it greater honor.

The Strangeness of the Church by Daniel Jenkins (New York, Doubleday. \$2.95). If anyone regards the Church as nothing more than the country club rising to sing hymns, this book will show him his mistake. Mr. Jenkins examines the Church's deep roots in Hebrew history, and beyond history itself, in God's master plan.

Thoughts: An Apology for Christianity by Blaise Pascal, edited with an introduction by Thomas S. Kep-

U.S. Air Force Asks for Chaplains

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ler (World. \$1.50). These brilliant fragments of a book that Pascal never lived to complete have a peculiar power to probe the conscience and consciousness of the reader and make him aware of the "God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars."

Ultimate Questions by Nathaniel Micklem (New York, Abingdon. \$2). If the traditional language of the Church has grown stale and meaningless to you, this is the book you need. The author plunges toward the heart of Christianity with a refreshing lack of technical jargon, and crashes through to a series of powerful affirmations.

Uncommon Prayers collected by Cecil Hunt, American edition arranged by John Wallace Suter (Greenwich, Seabury. \$3.50). An extremely varied and beautiful collection of prayers, including many excellent poems. Much of the material is difficult to find elsewhere.

Walking in the Light by Marjorie Wilkinson (New York, Abingdon. \$1). A devotional book which too briefly develops some of its material, but is . . . illuminated with an authentic radiance.

We Live by Faith by Ruby Lornell (Muhlenberg. \$2). In this little book the basic beliefs of Christianity are so simply presented that a child could grasp them—and yet there is no attempt to water them down into harmless platitudes.

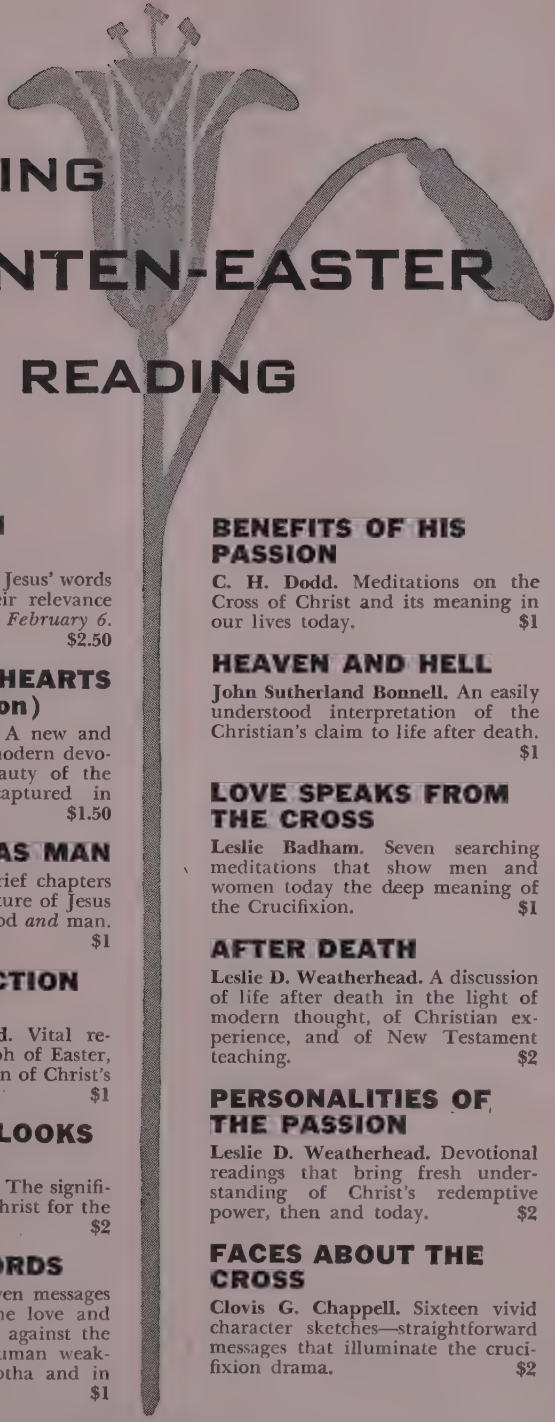
When God Was Man by J. B. Phillips (New York, Abingdon. \$1). Once again, Mr. Phillips reveals a gift akin to that of C. S. Lewis in writing simply and powerfully about the most profound mysteries of faith. This is an altogether admirable book on the meaning of Christ, and more meaty than many longer volumes.

The Words of Our Worship: A Study In Prayer Book Meanings by Carroll E. Simcox (New York, Morehouse-Gorham. \$3.50). Of particular interest to Episcopalians, this is a valuable book for members of all denominations who wish to explore the full implications of worship.

The World of Albert Schweitzer: A Book of Photographs by Erica An-

continued on page 32

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Read a Book

continued from page 31

derson, with text and captions by Eugene Exman (New York, Harpers. \$5). This is a magnificent introduction to the great Christian who gave up fame and comfortable Europe in order to devote himself to the natives of the Congo.

The Young Church In Action: A Translation of The Acts Of the Apostles by J. B. Phillips (New York, Macmillan. \$2.50). This vigorous rendering into modern English brings alive that period when Christianity, against every conceivable obstacle, set out to turn the ancient world upside down.

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—Book of Common Prayer, p. 320.

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Berkeley Divinity School, New Haven, Conn.; Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

1956 Youth Offering Will Help Build Boys' Town In Mountains Near Rio

By the Rev. RAYMOND K. RIEBS

The object of the 1956 Youth Offering is the Boys' Town, which is to be built in the mountains near Rio de Janeiro, under the direction of the Rev. Raymond K. Riebs, priest-in-charge of the American congregation at Christ Church, Rio de Janeiro. This article sets forth the reason for the proposed Boys' Town, as well as the Church's hope for it:

My interest in the abandoned children of Rio began when they started coming to my house, asking for food. It was a great surprise to learn that they lived only three blocks away in one of the worst collections of shacks I've ever seen. It is in an area known in Rio as a *favela*, which is Portuguese for slum.

Hard to Get Acquainted

It was hard to get acquainted with the slum area. I didn't know the language at first, so I just walked around the *favela* in my clericals. Gradually the people became accustomed to seeing me. The boys whom I had fed went with me one Saturday for a ride; later came simple picnics and excursions. One day I was invited to meet a few mothers. I was accepted.

The *favelas* in Rio are inhabited mostly by Negroes. They are asylums for criminals and law-breakers of all kinds. Police do not enter the *favelas*; they're afraid to do so.

A Camp for the Boys

After a while I started to look for a place to have a camp for some of the boys I'd come to know. Carl Stair of the Rio YMCA invited me to lunch with the Rev. Robert Wisdom, director of the *Institute Central de Povo*, a large Methodist settlement house in Rio. We decided that we would be given use of the Y's camp in the mountains. Mr. Wisdom said that he'd like to share in the expense of the camp and send some of his own boys along.

We raised the money, Wisdom and I, and the first camp had fourteen boys, purely on an experimental basis. We learned the hard way! It looked like no progress was being made during the first few days of the ten day period. Four boys were sent home for impossible behaviour. But on the last night we admitted there was an improvement.

The second camp was held this year with thirty-eight boys. Again we

continued on page VI

The Bishop's Record

continued from page IV

firmed a husband and wife, 7:30 p.m. Made an address at Evening Prayer. Enjoyed meeting the people in the rectory. Took bus for Butte.

Dec. 19. Left early this morning for home.

Dec. 20. Mrs. Daniels and I took train for Missoula. Held a Quiet Time for the Rev. Robert Bettinger and the Rev. Kenneth Okkerse.

Dec. 21, St. Thomas' Day. In the CHURCH OF THE HOLY SPIRIT, ordained to the sacred priesthood the Rev. Robert Bettinger and the Rev. Kenneth Okkerse. Made a short address at the luncheon following. St. PAUL'S, HAMILTON, 7:30 p.m. Confirmed a class of young people and attended a reception.

Dec. 22. Took train for Billings, arriving shortly before 2 a.m.

Dec. 23. Spent the day reading, writing, and resting.

Christmas Eve. ST. THOMAS', HARDIN. Celebrated the Holy Communion, this being the first service in the new church. Also preached a sermon. We had expected to dedicate the building, but as it is not finished we decided to postpone this event. After the service we found John Barker of Billings awaiting to take Mrs. Daniels and me to ST. LUKE'S CHURCH, where I assisted at the midnight Eucharist.

Christmas Day. CHURCH OF OUR SAVIOUR, JOLIET. Peter Prlain kindly drove Mrs. Daniels and me to Joliet

continued on page VIII

This Is the Time to Consolidate Gains

continued from page III

poor boy, 'I still see what my release cost.'" *This Is The Time* to consider sincerity and depth in our religion.

A Heartening Statement. *Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.* Here is the true character of God. *This Is The Time* to set for both sides of God's character. The most solemn part of Lent is approaching. What time is it in your life and in your parish or mission?

Sixth Sunday In Lent: This Is The Time

He hath poured out his soul unto death . . . ISAIAH 53: 2 (52: 13-15 and 53: 1-12)

The Outpouring. Holy Week with its Maundy Thursday and Good Friday come to us with forcible reminder

that *This Is The Time* to consider the outpouring of our Saviour's soul. A great deal is to be considered in the First Lesson, and in the long Second Lesson, ST. MATTHEW 26: 1-75. Both should be read slowly and prayerfully at regular intervals during this Holy Week. Throughout the whole course of His life Christ was pouring out His soul. Chapters 13-19 of St. John's Gospel give perhaps the most touching account of the outpouring. One verse stands out: *That they might know thee the only true God, and Jesus Christ whom thou hast sent.* Here is the deepest desire in the heart of Jesus. What are the outpourings of our souls during this Holy Week? We are in the life of Jesus. Are we seeing others in His life? *This is The Time* so to do if the Preaching Mission and the follow-up in Lent have done their real work.

To every thing there is a season, and a time to every purpose. Now Is The Time to consider, preach, listen, review, teach, gather, disturb, reason, outpour.

World Day of Prayer

continued from page IV

sand non-Roman Indian students in government schools in ten States.

Training of Indian Christian leaders at Cook Christian Training School, Phoenix, Ariz.

Direct aid for Indian neighborhood pilot projects in Rapid City, S.D., and in Minneapolis, Minn.

Public education to promote constructive legislature.

Ministry to Migrants

A ministry to agricultural migrants which provides day-care centers for children whose mothers work in the fields; schools for migrant children; classes for young adults in homemaking and vocational training; religious education, recreation, and literacy help to all age groups, and public education designed to result in social action.

Materials Are Available

A packet of materials to aid in planning for the day is available from the Central Department of Distribution and Publication of the NCCC, 297 Fourth Avenue, New York 10, New York. This includes worship material, the call to prayer, the children's service, a guide for leaders, a four-color poster, and a dramatic interpretation. The packet is 40 cents, but the items in it are also sold separately.

Study Material Available

continued from page IV

A long playing record narrated by children for children on the needs of the Church in the three areas.

Maps in full color on both the Columbia River basin and Liberia.

Booklets for the children themselves, one each on the Liberia and the Columbia river area.

Litany for use at family services, and a Prayer Card for home use.

The February issue of FORTH may, of course, be used, since it is a special Church School Missionary Offering number. The March issue of FORTH will be a special All-Liberia issue and will also be helpful for use in connection with the Church School Missionary Offering.

Youth Council Elects Four Area Chairmen

Area chairmen of the Montana diocesan Youth Council were elected at a three-day diocesan conference, held Dec. 28-30, at St. Luke's Church, Billings (see page I).

Janet Meyers was named chairman for the Billings area; Blake Williams, Whitefish, chairman for the northwest area; John Saxman, chairman for the Bozeman area; and Gerry Day, chairman for the Helena area.

Delegates set July 15-22 and July 23-30 for summer camps at the YMCA site in Elliston. The third camp, first to use a campsite acquired by the Diocese on Flathead Lake, will be Aug. 19-26.

Approximately 90 delegates of high school age and 15 adults, lay and clergy leaders, registered for the conference. The Rev. Douglas Beauchamp of Whitefish is youth director.

Church in Haiti Is Shown In National Council Film

The heartbeat of Haiti has always sounded through the drums of its people, most of whom are still haunted by ignorance, sickness, and hunger. In the National Council's newest missionary film, a new note is added to the heartbeat, a note of hope. This note is the Church, courageous, dedicated, and growing.

Heartbeat of Haiti, which may be purchased for \$210 or rented for \$8 through the National Council's Audio-Visual Division, 281 Fourth Avenue, New York 10, N. Y., was produced by Alan Shilin, who also made the eleven missionary films which precede *Heartbeat of Haiti*. Its running time is approximately thirty minutes.

Through five people, the film reveals the promise of tomorrow for Haiti. One is a nun, dedicated to teaching and the care of the handicapped. One is a layreader of the isolated interior, who struggles to free his people from superstition and fear. Another, a priest, is one of twenty clergy who serve the Island's people. A young layman who captures on canvas the beauty of God's world, and a Boy Scout visiting the Citadelle finish the story of the Church's people in Haiti.

Offering for Boys' Town

continued from page V

had the co-operation of Mr. Wisdom, who supplied money and leaders, while I directed the camp. We were able to see marked improvement this time. Boys were more responsive and co-operative. One of the four sent home in 1954 received the award for the boy who showed the most improvement since the year before.

I had always dreamed of a Boys' Town for these abandoned boys. It is estimated that in Rio there are between 80,000 and 120,000 abandoned children, mostly boys. Girls are kept at home even in the *favelas*, but boys are put out on their own early. We need a place where they can live cleanly and decently, where they can be taught the basic rules for Christian living, where they can learn to use their hands in farming and, perhaps even industrial training, and where we can have a small chapel.

This is needed as much in Brazil as in any other part of the world. The boys are interested. I've told them of the possibility of getting a real home for them. They keep asking me when they can go and get started on the work. I pray God that I may not disappoint them!

Our Blue Box

By JULIA H. RICKER

Do you own a simple little box of blue?
Do you keep it very near to you?

Do you feed it every day

When a blessing comes your way?

Do you pray when dropping in a coin or two?

Do you know those Blue Box coins do lots of good?

They give shelter, medicine and needed food

To the homeless, sick and worn

To whom life is most forlorn;

And they'd do a lot more helping, if they could.

If you've never joined this thankful giving throng,

Then you've missed a lot of pleasure all along.

Our church women everywhere

Do a work beyond compare

When they keep the Blue Box movement going strong.

From the *Hawaiian Church Chronicle*



The WA President's Letter

By BETTY LORD

This is the month set aside for the Preaching and Teaching Mission throughout our Diocese, Feb. 6-12. This is being carried on through an exchange of clergy. If you have been reading *FORTH* you will have some knowledge about this Preaching and Teaching Mission. As members of the Woman's Auxiliary, each one of you has a definite part to play in helping to make this Mission the success we all hope it will be. Your part is to invite and bring as many people as you can to each individual service. I shall expect all guild members to attend. Another way in which you can help is by seeing that the visiting clergy are made welcome. They will be with you for a week. Remember, whatever is needed, you are the one to do it. Do not wait for Mrs. John Doe, for if you do it will never be done. Here you can do a great service to your Church and at the same time be carrying out your Woman's Auxiliary program of Worship and Service. However, you do not stop at the close of the Preaching and Teaching Mission. Remember, there will still be the regular services when your own clergyman returns. So put the same wholehearted effort into bringing others to the regular services. Then, and only then, will the Mission have meant something to you and to your parish or mission church.

What a wonderful way to begin your preparation for Lent. Do you realize that if every member of the Woman's Auxiliary would carry this out through Lent that it would have become a habit? A habit that you would continue Sunday after Sunday; week after week; month after month; and year after year. There is no limit to what you can do if you start now with the Preaching and Teaching Mission.

I hope every guild is following the program set up for your guidance.

By opening every meeting with

Official Flag Symbolizes Church History Events

Through the use of symbols, the official Church flag tells some of the important events in the Church's history. The flag, which was adopted by the General Convention of 1940, was made by the late William M. Baldwin of New York.

The Episcopal Church seal, which appears on the cover of *FORTH* and all other National Council publications, is a modification of the official flag.

The central feature of the flag is a red cross on a white field, the cross extending to all four edges of the field. In the upper left corner is a sky-blue field on which nine white cross-crosslets are arranged in the form of a St. Andrew's cross.

"The red cross has symbolized the Christian Church since the early centuries," wrote the designer, and the sky-blue field represents the "traditional color of the Virgin Mary."

The arrangement of the cross-crosslets in the form of the cross of St. Andrew, the patron saint of Scotland, commemorates the Scottish consecration of the Rev. Samuel Seabury, first American bishop, who went to England for consecration, but when he found he would have to pledge allegiance to the English crown, went to Aberdeen, where he was consecrated by three Scottish bishops. The Rev. William White and the Rev. Samuel Provoost, second and third American bishops respectively, were later consecrated in London, when allegiance to the crown was not required.

The St. George's cross, which divides the white field, is a reminder of the English heritage of the Episcopal Church and the nine cross-crosslets represent the nine original American dioceses.

prayers and meditations, followed by the program outlined by your diocesan educational secretary, you will accomplish much. Remember the business part of your meetings comes last. If any of you are not following this pattern, your meetings must be sadly lacking in fulfilling the objective for which you should be striving.

WA to Supply Missions In Texas, Wisconsin

By MRS. E. H. HANSON
Diocesan Supply Secretary

Our Montana supply assignment for this year aids two widely separated missions: St. Anne's Mission in El Paso, Texas, on the Mexican border; and the Oneida Indian Mission at Oneida, Wis.

St. Anne's Mission in El Paso has a heritage of more than twenty-five years of service to the Mexican-Americans of the community.

Originally A Clinic

Originally only a clinic, it has grown until now it includes a daily kindergarten, vacation church school, and a summer camp. Today there are sixty-five adults and eighty-five children in the mission; about fifty people of the community who do not belong to the mission look to it for aid.

We have been asked to supply specific articles of new clothing, mostly for summer camp use; some new items for household supplies, also for camp use; and used cotton clothing, suitable for the warm southwest climate.

The Oneida Indian Mission

Far to the north of our southern border is the Oneida Indian Mission. This mission is not on an Indian reservation, so its people have wider employment opportunities than in other Indian missions. We have been asked to send a cash donation to this mission, to be used to help the sick and elderly people who will turn to the mission for aid this winter.

This year, with the supply assignment, all guilds received a leaflet, telling of the world relief program of Church World Service. If any guild wishes an opportunity for additional work, the need here is practically unlimited.

Coming Events

DIOCESAN CONVENTION MAY 8-10

SUMMER CAMPS

Junior	July 15-22
Middler	July 23-30
Senior	Aug. 19-26

The Bishop's Record

continued from page V

where I celebrated Holy Communion and preached.

Dec. 26, St. Stephen's Day. Observed as a holiday.

Dec. 27, St. John, Evangelist. Took bus to Red Lodge and celebrated the Holy Communion in CALVARY CHURCH. Also gave a sermon.

Dec. 28, Holy Innocents. Took early bus to Bridger. Celebrated Holy Communion in the CHURCH OF THE GOOD SHEPHERD. Also, afterwards gave the Sacrament to two devout communicants in their homes.

Returned to Billings in time to join delegates to the Young People's Conference at dinner. With them also, at the preparation service that night.

Dec. 29, 7 a.m. Attended Morning Prayer, followed by Holy Communion. With the young people at various sessions and Evening Prayer. Also sat in the church to receive several young people who desired personal, spiritual counsel. At 9:30 p.m. I gave a meditation and conducted a service of preparation for the Holy Communion.

Dec. 30. Attended the closing Morning Prayer and Holy Communion services. This conference for young people was most worthwhile and helpful. Mrs. Daniels and I returned home this afternoon after an absence of ten days. We were glad to have been the Christmas guests of the Rev. and Mrs. George Masuda, not forgetting David.

A DEPUTY to General Convention recently related that the plane on which he was travelling to Honolulu lost the use of one of its motors as they flew over the longest non-stop flight across water. On board were eight bishops. A woman seated next to the Rt. Rev. Angus Dun, Bishop of Washington, said, "Surely the Lord would not let a plane crash with eight bishops on it, would he?" Bishop Dun replied, "Madame, I would rather be on a plane with four good engines than eight bishops."

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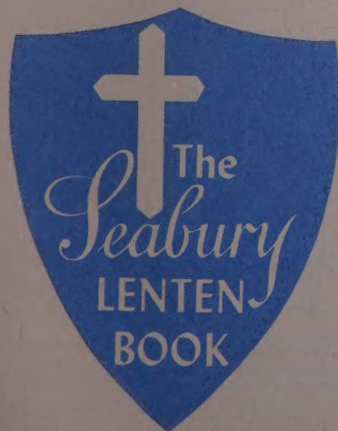
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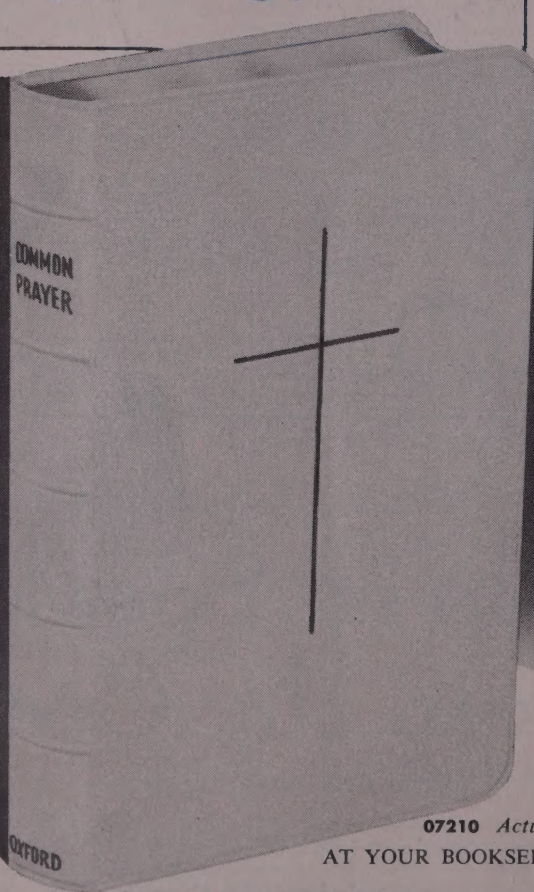
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